

# CHRISTIAN SECRETARY.

E. CUSHMAN, PUBLISHER AND EDITOR.

"WHAT THOU SEEST, WRITE—AND SEND UNTO THE—CHURCHES."

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### TERMS.

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## COMMUNICATIONS.

Mr. Editor—At an unusually full Ministers'  
meeting connected with the Ashford Associa-  
tion, it was voted unanimously to offer the fol-  
lowing essay to the Christian Secretary for publica-  
tion. N. BRANCH.

### Protracted Meetings.

The celebrity which these meetings have ac-  
quired, their supposed recent date, the large num-  
bers which they have suddenly brought into the  
church, together with the widely different re-  
sults of which they have been productive, have  
rendered them a subject of much speculation, and  
to some a desideratum whether on the whole they  
are desirable, fearing that the numerical increase  
is not an equivalent for the hasty and unprepared  
manner in which they are supposed to be gathered  
in. If we reflect on the intimate connexion  
which exists between these meetings and the ex-  
istence of a large portion of the church, as also  
the bearing which they have on the future char-  
acter of the church, it is natural to suppose they  
would become the subject of deeply interesting  
enquiry. It will be natural to ask, are they sanc-  
tioned by the Scriptures, or an innovation? If  
any weighty objection can be urged against them,  
and whether they accord with what might reason-  
ably be expected in our approximation to the  
universal extension of Christ's kingdom?

In the question whether they are sanctioned  
by the Scriptures or not, we take the affirmative.  
In an inquiry of this nature we are liable to at-  
tach too much importance to modern technicali-  
ties, and if we do not find the appellations Pro-  
tracted Meetings, Foreign Missions, Sabbath  
Schools, Bible class, Anti-Slavery, Temperance  
Society, &c., to infer that the scriptures do not  
sanction their existence, and leave it optional,  
whether we countenance them, or treat them as  
innovations. Liable to overlook the fact that  
the Scriptures lay down great elementary prin-  
ciples, adapted to every age, and to all nations  
and circumstances, which cover the whole ground  
of all the benevolent institutions that exist, or  
will yet exist, without tracing out these principles  
in their ramifications, and affixing to them our  
modern appellations. Hence we find in the com-  
mission to the disciples, "Go ye forth into all the  
world, and preach the Gospel to every creature,"  
the whole ground of missionary opera-  
tions covered, making allowance, as we should,  
for every defect either in the system adopted to  
convey into execution the command, or in its ad-  
ministration. When a command is given to per-  
form any duty, there is virtually, if not specifi-  
cally, required, that we use all available means  
which are essential to its execution. Hence when  
the above commission was given them, it was  
expected that common sense would supply the  
place of specific and formal rules, selecting the  
most appropriate means for its execution. "Go  
ye forth," on foot if you choose, but if seas and  
lakes obstruct your progress, avail yourselves of  
ships to cross them. Defraud not the mariner  
the fare, and when you arrive to the place of  
destination, if the heathen who know not the value  
of the gospel you bring them, refuse to remu-  
nerate you by pecuniary aid, receive such aid as  
Paul did, in similar circumstances, from the  
churches you left at home. This is but employ-  
ing reasonable and appropriate means which  
were required by implication in the command.

In this manner we are to find the sanction of  
scripture for protracted meetings. These meet-  
ings, then, are but the simple, ordinary and most  
prominent means which God has instituted for the  
salvation of sinners, multiplied to an extent be-  
yond what prudence has heretofore deemed ex-  
pedient. The means employed in these meetings  
are simply the ministry of the word, and prayer,  
protracted. Both of these duties have the promise  
of the special influence of the Holy Spirit, sent  
down from heaven. And of the latter it is said,  
"how much more shall your heavenly Father  
give the Holy Spirit to them that ask it." Now  
as a very great multitude have entered the pale  
of the church through the instrumentalities em-  
ployed in these meetings, it is obvious, one of two  
things must be conceded, either God has sent  
down the Holy Spirit and rendered these means  
effective in the conversion of men, somewhat  
commensurate to their multiplication, or there is a  
natural tendency in such unremitting efforts to  
arouse the attention, awaken the conscience, and  
stimulate to action and decision in the high con-  
cerns of the soul, in either of which cases it is  
surely justifiable to employ them. If the first sup-  
position be the fact, it will be admitted by all that  
protracted meetings are of high importance, and  
if they be not important to a certain extent, on  
the last supposition, to what purpose do we or or-  
dinary occasions aim to awaken the consciences  
of sinners? Why do we address their under-  
standings, employ arguments, and exhibit motives,  
but from a full persuasion that it is through the  
exercises and excitement which the preacher's  
word is calculated to produce, that God operates,  
and not by their exclusion. Nor should we dare  
to aim at any thing short of arresting the atten-  
tion and awakening the consciences of sinners,  
from fears that all may end in mere excitement.  
The soul of a sinner may fall short of eternal life,

though excited; it assuredly will if it is not excit-  
ed.

Many of the wise and holy of the church, how-  
ever, have come to a settled conviction, after  
ample means of judging, that the multiplication of  
converts in these meetings is attributable to spe-  
cial and extraordinary influences from above.  
And why should it be thought incredible that  
God should fulfil his promises? that those who  
sow bountifully, should reap bountifully? that  
many devout men praying for one thing should  
have their request granted? James assures us  
that the effectual, fervent prayer of a righteous  
man availeth much. Will not the prayers of  
many become more so? We have something  
analogous to such a supposition in the extensive  
and effectual fast proclaimed by the King of Ni-  
veh, and in that ordered by Esther, and also in  
the fall of Jericho. In the latter case, the Priests  
and the army compassed the city but once a day,  
and rested for six days successively, the Priests  
going on and blowing their trumpets. On the  
seventh day, they increased their efforts seven-  
fold, and compassed the city seven times, but  
did not reach the climax of effort until on the sev-  
enth time the whole army shouted, when dispart-  
ing walls fell—

"Down, dash! all rattling round,  
Loud thundering to the moon."

What does this teach us but the important les-  
son, that although there may be no indissoluble  
connection between the means which we employ,  
and the energy by which supernatural works are  
effected, yet God means to graduate that energy  
by the amount of effort put forth by his people?  
If protracted prayer and preaching be useless,  
why did our Saviour continue all night in prayer  
to God? And why did Paul continue his preach-  
ing until the break of day? We know it were  
well, as it would be safe, to guard against wanton  
innovation and love of something new; yet it is  
to be feared that some good men feel an unac-  
countable dread of whatever is not coined with  
the stamp of antiquity, and this dread regards the  
improvement of both physical and moral subjects.  
Hence steamboats and railroads are deemed by  
such to be reckless innovations; and Sabbath  
Schools, Temperance Societies and protracted  
meetings are viewed as a departure from the  
good old way, i. e. good, because it is old. But  
the door of improvement in the physical, intel-  
lectual and moral world has been open in every  
age of the world's existence, and it is reasonable  
to suppose that in the main the rapidity of such  
improvement will keep pace with the progress of  
time, and become accelerated in the last stages  
of the world's existence. We assert unhesitat-  
ingly, that we believe the whole world will be  
filled with the glory of God, and that a nation  
will be born at once, and, moreover, that the  
world is entering the ambience of those times.  
But is it to be expected there will be an abrupt  
transition from two sermons on the Lord's day,  
and the assembly's catechism at the close; to the  
birth of a nation at once? If not, then it is time  
that we look for greater things than the world  
has yet known, and for unprecedented exploits  
from the sword of the Lord, and of Gideon.

It will be noticed that we have vindicated the  
claims of these meetings to scriptural authority,  
and to a favorable tendency, irrespective of the  
ill timed manner in which they have sometimes  
been got up, and of the ill judged way in which  
they have been conducted.

### Covenant Relations.

"I entered into a Covenant with thee, and thou  
becamest mine."—Ezek. xvi. 8.

A most interesting relation of the creature to  
God is here recognized. It is not a relation com-  
mon to every human being; but belongs only to  
those who are 'taken within the bond of the cov-  
enant of grace, and have sincerely consented to  
the gracious terms of it.' The covenant comes  
to man in terms propounded by his Maker. One  
of the simplest forms in which it is proposed may  
be seen in the words, "Believe in the Lord Jesus  
Christ, and thou shalt be saved." He who ac-  
cepts the terms and becomes a party to the cov-  
enant, he who believes, and exhibits the fruits of  
faith, in a pious temper and holy life, can plead  
the promise, thou shalt be saved. This is the  
stipulation on the part of God, which his own  
gracious promise binds him to fulfil. To accept  
the terms is called "taking hold of the covenant."  
Isa. lvi. 4.

The more common form, in which the stipula-  
tion was expressed in the Old Testament, is, "I  
will be their God." It involves the same pledge;  
it guarantees all that an intelligent being can de-  
sire. To have God for our God, is to have all  
his perfections engaged in our behalf; his mercy,  
to pardon our sins, and pity and comfort us in all  
our afflictions; his wisdom, to foresee and provide  
for all events which will affect us, to counsel and  
guide us, and bring all things to a happy issue;  
his power, to guard us, to protect us from evils,  
and to keep us from falling; his bounty and kind-  
ness, to enrich us with all needed good, to give  
grace here, and glory hereafter; his omniscience,  
to watch over us, and prepare us for all dangers;  
his holiness, as the pattern and pledge of our own;  
his omnipotence, to attend and solace us in all  
places and conditions; his truth and faithfulness,  
to make us assured of finally reaching heaven,  
and obtaining the salvation which he has prom-  
ised to believers; his all sufficiency, to be our daily  
and perpetual inheritance; his immutability,  
the rock of our safety; his eternity, the measure  
of duration to our own happiness. All this is  
God to men, who have made a covenant with him  
by sacrifice; all this and much more, is God to  
believers for Christ's sake. "Happy, indeed, is  
the people, that is in such a case! yea, happy is  
that people, whose God is the Lord!"

Who, then, will not choose God for his por-  
tion? What earthly inheritance can be compar-  
ed with it? What master besides can do so  
much for his servants, as, by their own cheerful  
testimony, God does all for his children? It is  
not the servants of God, but devotees to the world  
and to idols, that serve a hard master. "Their

rock is not as our Rock, even our enemies them-  
selves being judges."

Let the hundreds and the thousands who have  
recently given themselves up to God, bless his  
name for the surrender. They have all chosen  
a portion of inestimable worth. 'All things are  
theirs; and all things shall work together for  
their good.' The perfections of God guaranty  
all this. And they may truly and confidently  
say, "Lo this God is our God for ever and ever;  
He will be our guide even unto death."—Christ.  
Mirror.

From the Episcopal Recorder.

"And Jesus, being wearied with his journey, sat thus on  
the well."

How instinctively does the Christian cling to  
every trait of humanity recorded in the history of  
his divine Master. They create an identity of  
feeling that gives us boldness in our petitions,  
while like him, we are suffering with the trials  
and temptations of earth.

The soothing billow sinking into silence, life  
slowly moving through the torpid veins, and soft-  
ening the rigid muscles of the departed one, the  
whitened leper dropping his scaly covering at  
command of the great Physician, and the furious  
demoniac, "who wallowed foaming," yield-  
ing himself again to the tender influences of hu-  
manity, these are the Christian's bulwarks, which  
tell him that his salvation was wrought out by  
no less a hand than the Eternal One. But Jes-  
us sleeping, Jesus wearied, Jesus in tears, these  
are gentler forms in which he condescended to  
our infirmities, and here we recognize the 'High  
Priest who can be touched with a feeling of our  
infirmities.' "Being wearied with his journey,  
he sat on the well."

Those toil worn limbs trembled through pure  
fatigue, that sacred head was bowed in wear-  
iness, and that tongue from which flowed those  
rills of comfort, which now refresh our noon-day  
path, thirsted for the cooling waters of the well  
of Sychar.

But, fellow traveller, wearied with thy jour-  
ney, art thou not "sitting by a well." Hast  
thou not dipped thy vessel into some fountain by  
the way-side, or said to another, "give me to  
drink?" In this desert world the gayest seek  
some sparkling fountain at which to satisfy the  
craving want, which cries "give, give," the sad-  
dest, some lonely spring at which they may cool  
their burning eyelids.

And thou who drinkest of the shining waters  
of imagination, who lovest the remembrance of  
the noon-day travel and the midnight darkness in  
the sparkling cup of fiction, drink deeply, dream  
on; but behold, the night cometh when the foun-  
tain may be no longer bright, dream on, but the  
graceful shadows must lose themselves in a dark  
reality.

And thou, who being wearied with thy jour-  
ney, hast chosen that fountain which has its source  
and dwelling place in the sympathies of the hu-  
man bosom, and whose waters, like those in the  
wilderness, need but a branch from that tree,  
'whose leaves are for the healing of the nations,'  
to make them as sweet as 'the river that makes  
glad the city of our God.' I, a lonely pilgrim,  
wonder not at thy choice, for thy shelter is ver-  
dant, and thy cup inviting, and yet the golden  
chord must be loosed, the pitcher must be broken,  
the wheel must be broken at the cistern. The  
dust shall return to the earth, as it was, but the  
spirit to God who gave it.

But, lonely mourner, clad in thy weeds of sor-  
row, where art thou sitting? Victim of disap-  
pointed hopes, towards what fountain art thou  
bending thy footsteps? "Hew not out for your-  
selves those cisterns that can hold no water," but  
with humble confidence, approach that fountain  
"opened in Israel," and "whosoever will, let him  
take of the waters of life freely."

And thou, humble disciple, like thy master  
wearied with thy journey, come with me, and we  
will seat ourselves beside the living waters, that  
swell up from the depths of a Saviour's love.—  
The way is weary, the noon-day sun has beaten  
upon us, the cold dews of midnight might have  
hung heavily upon our garments, but let us rest  
awhile by a well more refreshing than the waters  
of Sychar. And fear not that there will not be  
sufficient for me and thee, "for the well is  
deep," deep as eternity, unlimited as infinity.—  
New life will pour itself through our languid  
frames, and we will "go from strength to  
strength, till unto the God of gods appeareth each  
of us in Zion."

### Trust in God.

"Clouds and darkness are round about him,  
justice and judgment are the habitation of his  
throne."

Wherever man turns his eyes in this world of  
darkness and sin, ten thousand mysteries meet his  
view. The wheel of providence often moves high  
and dreadful. This mighty machine, which is  
ruled by an almighty hand, under the guidance of  
infinite wisdom, is so complicated, that it is alto-  
gether incomprehensible to man's limited and  
narrow capacities. And although these appar-  
ently complex movements are in perfect order  
and harmony, such is his limited vision, that he is  
ready to arraign the wisdom and benevolence of  
the grand Architect, when any event occurs con-  
trary to his own scanty conceptions. He brings  
the universal Governor to the bar of his own  
judgment, and approves or condemns his dealings  
according to their agreement or disagreement  
with his preconceived views of right and wrong.  
But this is altogether inconsistent and unbecom-  
ing to him as a Christian, whose duty it is to 're-  
joice always.' Not only when the sun in full  
orbital splendor, throws his bright beams upon his  
path, and all things blend in unison, to charm  
and delight him; when the world smiles, when  
fortune favors, and sighs are strangers to his bo-  
som; when health paints its bright vermilion upon  
his cheek, and from the buoyancy of his heart, his  
eye sparkles with animation: not only then is it  
his duty to rejoice, but in adversity's trying hour.  
This is the 'good man's shining scene.'—When  
clouds and darkness hover around him: when his

sky is overcast, by an impervious gloom, and not  
a ray breaks through the surrounding mist: when  
disease, with its withering hand, lights upon him,  
and he recoils like the sensitive plant from its  
touch: when every thing in nature has lost its  
power to please, or attract for one short moment  
his attention: when his heart-strings are scathed  
by intense suffering, and despair like an incubus  
rests upon his flickering senses:—then to exer-  
cise faith in the Redeemer, is grand—is noble—is  
heavenly! And when enabled, too, by divine  
grace, how sweet—how transporting the sensa-  
tion! Ask him, if there is on earth, a joy so pure,  
so holy, so delightful, as when the soul is strug-  
gling, fainting, dying,—to catch one glimpse of  
that Redeemer, whose smiles are sweeter than  
life—whose voice is heaven? In such an hour,  
the Christian relies truly on God. All things  
with him are right and just: he feels them so; nor  
would he enquire why he is afflicted. It is his  
pleasure, and privilege, to know however dark  
and mysterious the ways of heaven may appear  
to him,—however obscure and intricate the deal-  
ings of God—however confused human events  
may seem, until he becomes lost in the labyrinth  
of his own mind, and like the tempest tossed mar-  
iner, is wholly and entirely left to yield up all,  
and his frail nature can no longer endure the har-  
rowing enquiries of why and wherefore amid  
all the discouragements, and darkness and gloom,  
the apparent contradictions, the commingling of  
right and wrong, amid conflagrations, wars,  
pestilence, famines, earthquakes, tornadoes, mur-  
ders, disease, and wretchedness; burning Lexing-  
tons, shrieks, moans, wailings, and separations,  
far more dreadful than death; amid all this, it is  
the Christian's privilege to know, the govern-  
ment of God moves on like a smooth sea, calm  
unruffled. Seated at the helm of universal em-  
pire, he guides the affairs of his kingdom in wis-  
dom. And most perfect and beautiful are all the  
windings and mazes of his providence. Every  
thing will eventually conspire to bring about that  
perfect and complete system, which from all eter-  
nity he designed should take place. Not a cir-  
cumstance, however minute, but is necessary in  
the great chain of events, to make his glory  
more conspicuous, and add greater lustre to the  
plan of man's redemption. And to exhibit more  
fully to the eyes of a surrounding world, which,  
at his call, shall one day be assembled, his love  
of holiness, the purity of his character, the ex-  
ceeding sinfulness of sin, and his utter detestation  
of it; then will he hold up to the view of man,  
and clearly unfold, the inexplicable mysteries  
which so greatly agitate him here, as being as  
necessary, in the natural world, in the great con-  
summation of all events, as the sacrifice of the im-  
maculate Son of his love is in the accomplish-  
ment of man's redemption.

### The Two Converts.

Emily and Matilda were intimate friends, and  
were united in all their pursuits and pleasures;  
the world was their idol; fashion their pursuit,  
and pride and vanity their besetting sins. Reli-  
gion, of course, had no place in their affections,  
and was the subject of ridicule, except so far as  
fashion sanctioned an attention to its outward  
forms. It so occurred that in the midst of their  
frivolity and gaiety, there was an unusual awak-  
ening to religion in the place in which they  
lived, and before long both of them manifested  
by the seriousness of their deportment, that they  
were not unaffected. Their pastor, for they at-  
tended the same church, was a sound, grave,  
and judicious divine, deeply experienced himself  
in the ways of God, and extremely careful in  
his method of dealing with awakened souls. He  
labored for souls as one sensible that he must  
give account, and while he spared not himself,  
he regarded the impossibility of imparting or  
receiving spiritual good, except through the di-  
rect agency of the Holy Ghost. For a season,  
both of his young parishioners attended regular-  
ly upon the means of grace as administered by  
him, and hopes were entertained by their pastor  
that they were seeking to enter into the kingdom  
of heaven. At length, however, a marked dif-  
ference was observed in the conduct of the two  
young friends. Emily continued to seek in-  
struction from her own minister, but Matilda,  
under the influence of others, was hurried from  
meeting to meeting, and from one minister to  
another, until she had scarcely time for reflec-  
tion. Both of them appeared to be in earnest;  
both professed to feel an hitherto unfeigned in-  
terest in religion, and both had forsaken their former  
pursuits to obtain by a careful search, the pearl  
of great price. There were, however, very  
visible traits of difference between them, which  
sensibly interfered with their former intimacy.  
Emily was quiet, sedate, and retiring; Matilda  
was loquacious, averse to retirement, and always  
in a bustle; Emily was tender of the feelings  
and reputation of others; Matilda was perpetu-  
ally finding fault with the defects of others, and  
censorious in her remarks on all ministers ex-  
cept her special favorites; the one was distrust-  
ful of herself, and her humility and self-abase-  
ment would scarcely permit her to think well of  
her own state, and the other indulged in the most  
flattering opinions of her own acquirements, and  
talked to all who would listen of her own con-  
version; the one was fearful of self-deception,  
and the other would listen to no doubts, but perpetu-  
ally cried peace, peace to herself; the one was  
much in her closet, the other was more at public  
meetings; the one seemed to examine every step  
of her way before she took it, the other bound-  
ed along as if there could be no danger of mis-  
take; the one believed that a proper understand-  
ing of the doctrines of the Gospel was essential  
to establish piety, the other was all for feel-  
ing, and spoke disparagingly of doctrines; the  
one was willing to endure religion with all its  
difficulties, the other wished to have nothing to  
do with the difficulties of religion; the one sen-  
sibly increased in humility, faith, patience, love,  
the other seemed as if her attention had been  
totally distracted from the cultivation of her  
heart.

The result of all this was as might have been

anticipated; the piety of Emily gained strength  
every day; and in an intelligent acquaintance  
with all the doctrines of the Gospel, in affection-  
ate attachment to Christ, and in unobtrusive but  
efficient zeal for his glory, she might well be  
regarded as a growing Christian. On the con-  
trary, Matilda, although she had been accus-  
tomed to regard her modest companion as far her in-  
ferior in attainments, soon seemed as if she had  
exhausted her religion in talking. She became  
remiss in outward duties, showed a returning in-  
clination for the world, and exercised her flu-  
ency in censorious remarks on those who were  
so "unreasonably strict in their religious notions  
as to deny themselves the innocent pleasures of  
the world." She still retains her religious pro-  
fession, but alas, it is to be feared she has a name  
to live while she is dead.—Presbyterian.

### Why is there a Hell?

God is infinite benevolence. This is certainly  
most glorious and lovely. He cannot of course  
bear to see creatures rising up against each other  
in rage and war, but must delight in seeing them  
love one another, and in seeing the happiness thus  
produced. This is his holiness, and it is only a  
particular operation of his benevolence. This  
certainly is lovely. The only question now re-  
maining is about a moral government. Was it  
benevolent for God to make a law requiring love  
in creatures towards him and towards each other,  
and forbidding the opposite passions and conduct?  
If he had not made such a law, he would have  
stood aloof from his creatures, and had no more  
connexion with them than the supreme God of  
the Brahmins is supposed to have. And then all  
exhibitions of his glory, and all intercourse with  
him, which together constitute the happiness of  
the universe, would have been lost. And what  
then would have prevented creatures from rising  
up against each other in everlasting war and con-  
fusion and wretchedness? Do you say his sanc-  
tifying power could have prevented? And would  
not that have converted the whole creation into  
mere machines? No call for the exertion of their  
rational faculties in a way of duty, no sense of  
obligation; only they are propelled to certain  
feelings and actions by a secret influence.  
Where is the operation of their reason or con-  
science? Where is their sense of right and  
wrong? Where is their holiness? Nothing ris-  
ing above mere instinct. You say, he might  
have told them what was right without command  
or penalty. But that would have left them with-  
out obligation—certainly without any of those in-  
finite obligations resulting from his authority.  
It would have left them altogether loose from him,  
without any chance for the exhibitions of his glory,  
or for intercommunion and communion with him.  
And if there must be a law, there must be a pen-  
alty; otherwise it is no law, but mere advice.—  
And if there must be a penalty, that penalty  
must be executed, or it is nothing. Let it be giv-  
en out or understood that the penalty is never to  
be executed, and the penalty is dead, and the  
law is turned into mere advice. Had the death  
of Christ given out that the penalty was never to  
be executed, it would have destroyed the penalty  
and the law. There must be a hell, or there is  
no moral government. And if no moral govern-  
ment, there is no intercourse or communion be-  
tween God and creatures. Had matters been  
left thus, there would have been no chance for all  
that wonderful manifestation of God and that un-  
speakable happiness to creatures which result  
from the work of redemption. The benevolence  
of God was therefore engaged to execute the pen-  
alty of the law, by an eternal hell. I say eter-  
nal, for if at any future time punishment should  
terminate, and it should be given out that the  
penalty of the law should no more be executed,  
that moment the moral government of God would  
cease.—Dr. Griffin.

### Reflections.

Think of those who are gone. The great and  
noble, who once turned the world upside down,  
what are they? where are they now? Those  
who abounded in riches, or revelled in pleasures,  
where are they? and what is theirs? The mo-  
ment that they breathed their last, riches, plea-  
sures, pomp, and honors vanished all. "Those  
lying vanities of life, that ever-tempting, ever-  
cheating train"—what are they to those whose  
journey to eternity is finished? Their life is en-  
ded; that valued life is valued no longer. What  
one day they would not have resigned for the  
world, the next is snatched from them, and they  
are consigned over to the grave. What is then  
to them the value of all they once most loved  
and prized? It is but a moment since they were  
warm with life, gay with hopes and pleasures, or  
perplexed with plans and cares; and now all  
these are finished for ever.

Think of the living; look at the multitudes  
that crowd a populous city, and reflect how soon  
all will have left this world, and be forever fixed  
in another. All their business brought to an  
eternal close. All their transient griefs and joys  
eternally ended. No longer traversing the  
streets, hurried with cares, and distracted with  
business; no longer concerned about the varying  
changes and commotions of the world, about the  
nations that rise or that fall; but silent in the  
dust. Think, that could you revisit those now  
crowded streets when one hundred years are pas-  
sed, if no new generations arose, you would find  
them entirely deserted; not a single passenger in  
them, nor an inhabitant in the houses; but the  
streets, where a blade of grass is never seen, then  
covered with it; the houses falling into ruin;  
many of them already in the dust; the birds of  
the desert building their nests in the deserted  
rooms, and foxes half hid with grass and nettles,  
peeping through the shattered windows. The  
houses of divine worship all forsaken; every  
preacher gone from his pulpit; every crowded  
congregation vanished and forgotten in the dust;  
and all as silent as the midst of an Arabian des-  
ert, or as the chambers of the grave. O, act as  
a stranger and pilgrim while in so vain a world!

Rev. J. G. Pike.



## Anniversaries at Boston.

We abridge from the Christian Watchman the following accounts of the anniversaries held in Boston last week.—The Watchman says:

Some of the most pleasant meetings are not reported, and indeed could not be. The emotion they inspired cannot be transferred to paper, but we trust they will have a lasting influence on the heart. The morning prayer meetings will long be remembered for the cheering intelligence imparted, and the excellent spirit which prevailed. The house was filled with eager listeners rejoicing in the glorious doings of God.

The interviews which proved so gratifying and profitable last year, were continued this year with increased interest. Immediately after the afternoon services, all the ministers and licentiates present were invited to the vestry below, to partake of refreshments, and spend an hour in free, social intercourse. Here old acquaintances were renewed, and new ones were commenced. Official dignity offered no bar to free confiding intercourse.

One of the elder brethren then took the place of Chairman, and the time was spent in hearing reminiscences of the history of some of the departed fathers in the ministry. The venerable Deacon Loring, our own well known and much loved predecessor, first gave some facts relating to Dr. Stillman. He was followed by the Rev. Messrs. Peak, Wayland, Stow, and others, who gave a variety of deeply interesting facts relative to the character of Dr. Baldwin. This was on Wednesday evening. On Thursday evening, after the social entertainment, Dr. Sharp added some facts and testimonies to the character of Dr. Baldwin, and then proceeded to draw the portrait of his beloved preceptor, the late Dr. Staughton, of Philadelphia. He was followed by the Rev. John Peck, of New York State, who spoke of the excellencies of character displayed by several of the departed brethren and pioneers of that State.

## Revival Intelligence Meeting.

This meeting came as something new into the ordinary routine of our Boston anniversaries. It was held at the Federal Street Church on Monday evening at 7 1/2 o'clock. The plan of holding a meeting of this character amid the anniversaries, seems to have been received with lively interest. The house was filled at an early hour. Rev. Dr. Wayland presided. After singing, the prayer was offered by the Rev. Mr. Nott. Mr. Crowell then presented an account of the revivals in Boston and vicinity. He did this in accordance with the request of those at whose instance the meeting had been called. The report stated in the introduction that the ministering brethren in Boston and vicinity felt unwilling that the anniversary season should pass without some public acknowledgment of gratitude to God for his wonderful goodness.

It was the last four months that had been most distinguished for the displays of divine grace and of the influences of the Holy Spirit. The report, however, alluded to some religious events of the year 1839. This year, it will be remembered, was one of lamentable coldness among Christians generally in this country, but the Lord revived his work in some other parts of the world. In the Sandwich Islands, especially, one of the most remarkable works appeared, which has perhaps been witnessed since the apostolic age. Converts came to the churches by thousands. The single church at Hilo, increased from 100 to 5,800. The effects of the work on these Islands seem to give a new verification to the truth that goodness is profitable unto all things. Not only has the standard of piety in the churches been raised, but all the interests of society have been greatly improved. Peace and social order prevail. The fruits of righteousness are seen under various forms; among others, in the most liberal contributions for the support of missions and other christian institutions.

[The report then proceeded with a brief notice of recent revivals throughout the country.]

In all, about two hundred places have been heard from, as scenes of revivals; and though the ingathering has as yet embraced only some of the first fruits, yet the churches have already received accessions to the number of 10 or 12 thousand.

Remarks were then made by Br. Stow, of Boston, Train of Haverhill, and Wayland of Providence. After prayer, the meeting adjourned to meet next morning at 7 3/4 o'clock, with a view to engage in similar exercises and to hear further accounts respecting the glorious work of the Lord.

## Massachusetts Bible Society.

This association held its annual meeting on Monday, the 25th inst., at 4 P. M. in the Marlboro' Chapel. The President, Rev. John Pierce, in the chair. The President stated that this was the thirty-first anniversary of the society, which was organized in 1809. Of its 170 original members, 69 have died. Eighteen trustees have been chosen annually. Of the first Board only 4 survive. Among the officers of the Society lost by death, have been one President, two vice Presidents, one Recording Secretary, two Corresponding Secretaries, and one Assistant Secretary. It was formerly the custom to have a sermon delivered annually before the Society, after which a collection was taken. There had been twenty collections on these occasions, and the total amount realized from them was \$3,890 13. Rev. Dr. Parkman, of the Unitarian church, Secretary, read the Report of the Executive Committee. From this document it appeared that the Society had distributed 4,217 bibles in the past year. These had been given to destitute individuals generally; to the inmates of the Penitential Female's Refuge in this city, and to seamen, members of Mr. Taylor's congregation and others. A number of bibles had been sold either at a partial or their whole price. The Society had used this method of disposal to those who had the means of payment, not less to enable itself to extend its benefits to the remaining destitute, but also that their simple charity might be as little exposed as possible to abuses. They had also found that what was gained entirely without cost was but little esteemed.

The Society is auxiliary to the American Bible Society. The report entered somewhat at length upon a defence of the parent Society for

continuing to distribute what itself allowed to be imperfect versions of the Scriptures.

The report of the Massachusetts Society concluded by saying that the want of novelty in the cause should not quench the zeal of the community for one which has God for its author, and man's salvation for its end.

On motion of Rev. Mr. Allen, seconded by Rev. Dr. Anderson, the report was accepted.

The following resolutions were adopted, being sustained by addresses from Rev. Messrs. Stow, of the Baptist church, Clark, of the Episcopal, Pierce of the Methodist, Adams of the Congregational, and Gannett of the Unitarian.

Resolved, That while in the peculiar adaptation of the holy Scriptures to the necessities of man, we perceive conclusive evidence of their heavenly origin, we discover also a sufficient reason why they should be furnished to every individual of the human family.

Resolved, That the interest we manifest in the distribution of the Bible is a fair test of the influence we feel from its truths.

Resolved, That the purity of the Bible affords confidence and encouragement to all who seek the purification and elevation of our race, in their efforts for its universal distribution.

Resolved, That the Bible holds the first place among the means for the social and moral redemption of the world.

## Prison Discipline Society.

The fifteenth annual meeting was held in the Marlboro' Chapel, Tuesday, May 26, at 11 A. M. The President, Hon. Samuel T. Armstrong in the chair. Reading of the Scriptures and prayer by Rev. Mr. Hall, of Plymouth. An abstract of the annual report was read by the Secretary, Rev. Louis Dwight.

This document represented the general affairs of the Society as prosperous, and its measures as successful in their results. Several distinguished friends of the cause have deceased the past year, among whom were mentioned the celebrated Matthew Carey, of Philadelphia, and Abram Howard, of Boston, who was lost on board the Lexington steamer.

The first subject embraced in the report according to the abstract, was "Important truths and general principles in regard to the treatment of the insane poor;" the second was the present state of and progress in erecting asylums for the insane. The relief of this unhappy class who were formerly thrown into prison, and restrained like felons, forms a prominent object with the Society.

In Maine, the asylum for poor lunatics was completed and occupied in July last. In New Hampshire the work of building an asylum, which was just ready to be commenced, has been stayed by a dispute about the location. Portsmouth is the place where the site was first selected.—Vermont has a most excellent and well managed establishment of this character, which has remained in a prosperous condition the past year. The location is described as delightful, the treatment of the patients always humane and judicious, has been attended with the happiest success. In Massachusetts, the McLean Asylum at Charlestown, is enjoying constant and growing prosperity. The asylum at Worcester, under the superintendence of Dr. Woodward, still continues to show the superiority of mild and moral treatment over the old system of scourging and confinement. An asylum for poor lunatics has been opened the past year at South Boston, Dr. Butler, superintendent. Rhode Island has done nothing toward supplying an asylum for the insane poor. In Connecticut, the asylum at Hartford has been disturbed by a difference between the superintendent and steward, who have both retired from office. An act to build a State Asylum has been passed in one branch of the Legislature, but lost in the other. The asylum at Blackwell's Island, New York, has 200 patients. New Jersey is founding an institution of this kind, designed to accommodate 1,000 patients, and the State has appropriated \$500,000. In Pennsylvania, an act for building an asylum was passed and the site selected, but the Governor vetoed the law. The Maryland Hospital at Baltimore, has eighty patients. Ohio opened her asylum last year. It is near Columbus, pleasantly situated, and under good management.

We have not space to notice at length, the report of the different State Prisons, the next subject which after giving a list of the Chaplains, the abstract presented. The prison of Vermont, those of Charleston and South Boston, Mass., and the Hartford co. Prison, Conn. are represented as in a good state. That at Rhode Island is doing well in some respects, but the inspectors complain of evils from the non-separation of the convicts.

But we must notice the prison at Wethersfield, Conn. This has been built some twelve years, and has almost always been in a flourishing state. Its earnings above its expenditures have been \$63,920 in that time, and it has at this time \$9,000 cash on hand.

The Auburn and Sing Sing prisons in New York are still managed by the former system of severe and disgraceful punishments, and are not so flourishing as they might be. Albany has a new prison, just finished on the Auburn plan.—Michigan has just opened a State prison.

Among the statistics, what was well calculated to interest the yankers, is the fact that the aggregate earnings of several prisons over their expenditures is \$52,090. This reminded us of an anecdote. In one State, where the prison yielded a revenue, a wag suggested the policy of imprisoning the whole State, on speculation.

Addresses were delivered by Mr. Cowes, of Portsmouth, Prof. Hopkins of Williams College, and Rev. Mr. Rogers of Boston, and the following Resolutions adopted.

Resolved, That the spirit of revivals in our prisons is devoutly to be desired and to be labored for.

Resolved, That while we trace the establishment of Asylums for the insane to a prevalent Christianity, we regard the truths, and hopes, and consolations imparted in its religious services as an important auxiliary in the amelioration and cure of insanity.

## American Peace Society.

The annual meeting of the American Peace Society, was held in the Marlboro' Chapel, on Tuesday, May 26, at 3 P. M., the President, Mr. Ladd, in the chair. Prayer was offered by Rev.

Mr. Ward, of Abington. The annual report was then read by Rev. Geo. C. Beckwith, the Corresponding Secretary, of which the following is a brief abstract:—

The Report represented the cause, though somewhat tried by the times, as having nevertheless been prospered during the year. There had been through the world serious alarms of war; but the general peace of Christendom has been preserved; and this result was ascribed, under God, very much to the efforts and influences which together constitute the cause of peace; a result thus secured by an expenditure during twenty-five years of less money than would be required to keep a war-ship in active service three months!

Death of distinguished friends of the cause. Some notice taken especially of the Society's late Recording Secretary, EDWARD NOYES, Boston, and of COURT DE SELTON, Founder and late President of the Peace Society at Geneva, Switzerland.

Funds, always small in this cause, have been less the year past, for several obvious reasons assigned: about \$2,500, from all sources during the year, beside the services and travelling expenses of the President, always without charge to the Society.

Publications, somewhat less than the year preceding, partly from the large quantity already on hand; yet at an amount equal to about 2,000,000 tract pages, issued directly by the Society, and still more in circulation. The chief publication has been the long-expected Prize Essay on a Congress of nations, a splendid volume of 700 pages, intended for a circulation among the leading minds throughout Christendom.

Agencies. The President and Secretary have devoted their whole time to the cause; Rev. W. H. Dalrymple has performed a brief agency; the incidental services of local agents were mentioned. The Report concluded by referring to what had been done in England and our own country to bring before Congress and Parliament the great project of a Congress of Nations, and to the efforts made by the friends of peace in the Old World; giving, on the whole, an animating view of this important though too much neglected cause.

The acceptance of the report was moved by Rev. Mr. Durfee, of Dedham, seconded by Prof. Hopkins, of Williams College.

Several appropriate resolutions were adopted, accompanied by interesting addresses.

## New-England S. S. Union.

The fifth anniversary of this Institution was held in the Baptist Church, Federal street, on Tuesday afternoon, May 26. The President, Mr. John B. Jones, occupied the chair. After prayer by Rev. J. Ballard, of Lowell, the annual report of the Board of Managers was read by the Secretary, Mr. H. S. Washburn.

The Report exhibited, in a condensed form, the operations of the Union during the past year. The services of the travelling Secretary have been dispensed with. This measure was adopted in order to curtail as much as possible the expenses of the Institution, and from a conviction that the denomination would render voluntarily the aid which might be requisite to carry forward the operations of the Union. This expectation, however, has not been realized so fully as was anticipated. The funds received by the Union the past year amounted in donations to \$387 81 cents, and from sales of books to \$8809 74 cents. Total \$9,197 55 cents. Of the donations \$313, was contributed by an association of young men in Boston, thus leaving but a small sum as the contributions of the churches.—The report attributes this great diminution from the amount of donations in former years partly to the embarrassed state of money matters in the community. It regrets that such are the facts, since the Board have thus been prevented from meeting the absolute wants of the denomination with reference to the supply of mental and spiritual food for the young. Such, however, have been the manifestations of approbation and regard for the objects of the Institution, that it is to be hoped the liberality of the churches will yet place at the disposal of the Board sufficient funds to carry out these objects.—The Depository was never better sustained than during the past year. The amount of sales, as above stated, was \$8809 74 cents, being an increase of \$1392 20 cents over the past, and \$3196 04 cents over the former year. The stock of books in the Depository is represented as large, and well adapted to the purposes for which they were designed. It is the determination of the Board, as soon as the means are placed in their power, to meet the deficiency now existing in that class of books designed to inculcate our peculiar denominational views. The amount of stock in the Depository, January 1, 1840, was \$6320 75 cents. The Union published the past year editions of five new books; also editions of nine books previously published; large editions of the 1st and 2d vols. of the N. E. S. S. Question Book have also been printed. The total number bound vols published is 25,000; and 40,000 numbers of the S. S. Treasury; 19,000 copies of the 1st vol. S. S. Question Book have been sold within the period of its publication, two years since. The 2d vol. is fast introducing itself into those schools which have used the 1st. It has been prepared with much care, and is thought to be an improvement on the first volume. The Board express it as their design to publish such works only as are meritorious, and will commend themselves to the wise and good. They thus hope to place their publications on a level with any other similar Institution in the country. The number of subscribers to the S. S. Treasury is 3100. It is circulated, to a greater or less extent, in all the states of the Union. The report expresses the hope that this work may have a far more extensive circulation. It is fully worthy of it, and is, moreover, the only work of the kind in the denomination. The Board have been able to afford but little aid during the past year to destitute schools. The calls from such schools have been large, and urgent, and the Board would have gladly met them if means had been at their disposal. According to the report, the past has been a year of more than ordinary spiritual prosperity to the schools composing the Union. Many children and youth have been converted and made a public profession of religion. May this fact encourage the friends of Sabbath Schools to labor yet more assiduously in their blessed

work. From the concluding language of the Report we gather that the prospects of the Union were never more auspicious. Though the Institution has long struggled with difficulties and discouragements, it may now be regarded as on a firm footing. It only needs the increased and steady cooperation of the churches to make it very useful in advancing the cause of our Redeemer. Money will be constantly needed to enable the Board to carry out their plans and give to the denomination an extensive and valuable religious literature for the benefit of the young.

Addresses were delivered by brethren Neale, Train, Stow and Wilbur.

## Northern Baptist Education Society.

This Society held its twenty-sixth annual meeting in the Federal Street Church, Wednesday, May 27th, at 3 P. M. The President, Rev. Dr. Sharp, in the chair. The Rev. J. M. Graves, prayed. The Cor. Secretary, Rev. Mr. Thresher, read the Annual Report. From this it appears that the general affairs of the Society are prosperous, the Society rigidly adhering to the policy of never suffering their disbursements, in any serious amount to exceed their expenditures, except under the strong pressure of peculiar circumstances. At the same time its operations are circumscribed by the limited amount it receives. It regards itself as only the devoted agent of the denomination in educating their ministry, and while it might greatly, and to good effect enlarge its operations, should the churches entrust to it the means, it deems it neither politic nor just, greatly to exceed or anticipate those means.

The whole number of young men assisted by the parent Society during the year is 109; received under patronage the past year 15; dismissed 15; leaving the present number of beneficiaries 94; the same as last year. Of those dismissed twelve have been ordained, and of these ten have been settled as pastors, in Maine, New Hampshire, Massachusetts, Connecticut, Virginia, and Georgia; two have been sent out as missionaries, one to Jamaica, and one to Assam, one has received an appointment as a Professor, one has been dismissed to the Young Men's Education Society of the city of New-York, and one to the patronage of the First church in Philadelphia.

The branch societies report a considerable reduction both in the number of their beneficiaries and in the amount of receipts. The whole number added by the branches is but 32, which is 22 less than were reported last year, making the whole number aided by the parent Society and branches 226, being 22 less than last reported.

The amount received by the branches is \$1,338.99. The receipts of the parent Society during the past, exceed those of the preceding year by \$902.19, and the expenditures by \$500, leaving the debt of the Society \$1,737.

The Society continues to make the education of pious indigent young men whom the churches shall have selected and approved as candidates for the christian ministry, and who shall also have passed a satisfactory examination by the Executive Committee, the object of their labors. It differs from all other education societies of our persuasion in the country inasmuch as it aids the young men to study wherever Providence shall seem to direct—without confining him to an institution as the condition of receiving its benefactions.

THE MORALITY OF THE BIBLE.—It were no overbold opinion, that, if the Bible were not the word of God, and could be proved to be not the word of God, it would nevertheless be the most precious of books, and do immeasurably more for a land than the finest productions of literature and philosophy. We always recur with great delight to the testimony of a Deist, who, after publicly laboring to disprove Christianity, and to bring Scripture into contempt as a forgery, was found instructing his child from the pages of the New Testament. When taxed with the flagrant inconsistency, his only reply was, that it was necessary to teach the child morality, and that no where was there to be found such morality as in the Bible. We thank the Deist for the confession. Whatever our scorn of a man who could be guilty of so foul a dishonesty, seeking to sweep from the earth a volume to which, all the while, himself recurred for the principles of education, we thank him for his testimony, that the morality of Scripture is a morality not elsewhere to be found; so that, if there were no Bible, there would be comparatively no source of instruction in duties and virtues, whose neglect and decline would dislocate the happiness of human society. The Deist was right. Deny or disprove the divine origin of Scripture, and nevertheless you must keep the volume as a kind of text book of morality, if indeed you would not wish the banishment from our homes of all that is lovely and sacred, and the breaking up, through the lawlessness of ungoverned passions, of the quiet and the beauty which are yet round our families.—Rev. H. McNeill.

THE NEGRO.—A negro slave in Virginia whose name we will call Jack, was remarkable for his good sense, knowledge of the leading truths of the gospel, and especially for his freedom from all gloomy fears in regard to his future eternal happiness. A professing Christian—a white man, who was of a very different temperament, once said to him, "Jack, you seem to be always comfortable in the hope of the gospel. I wish you would tell me how you manage it, to keep steadily in this blessed frame of mind." "Why, massa," replied Jack, "I just fall flat on the promise, and I pray right up." We recommend Jack's method to all desponding Christians, as containing in substance, all that can be properly said on the subject. Take ground on the promises of God, and plead them in the prayer of faith—pray "right up."

The devout Christian, whom in perilous times, and towards the close of life, a gracious Providence has thrown ashore in some sequestered corner, from whence he views those secular tumults with which he hath no farther concern, is, perhaps, arrived at the next degree of happiness to that of just spirits made perfect.—Bishop Horne.

To bear our religion as a burden, to drag our duty as a chain, as no vital part of ourselves, but rather as a cumbrous appendage, is a decisive and melancholy symptom of a heart alienated from God.—Robert Hall.

## Payments.

There are yet a few subscriptions on our books for last year, which remain unpaid. Brethren, do not forget to send the amount, together with that for the present volume, by the delegates to the Convention. We intended to have published an excellent communication which we have received from a brother, accompanying his own subscription, and which contains some very good hints for others; but we find we have not room, and perhaps it may not be necessary. The Convention meets next Tuesday.

## Reply to Miller on the Prophecies.

We have had the pleasure of perusing a little work just out of press, written by Br. Dowling, Pastor of the First street Baptist church, Providence, in reply to Mr. Miller's lectures on the millennium and the end of the world. A more complete and thorough upsetting could hardly be imagined, than Mr. Miller's theory receives in this work. Perhaps, so far as this simple object is concerned, the book might not be needed in this vicinity; as the doctrine is so conclusively refuted as here gained very little credence—and yet it may be that some in this region who have read Mr. Miller's lectures, have been rather startled at the singular coincidences which he brings to view, and the remarkable chain of prophecies, apparently confirmed by history and the signs of the times, all pointing so directly to the year 1843 as the end of the world. In some places where Mr. Miller has lectured publicly, it is undeniable that an immense effect has been produced, and so very clear have been his arguments to some persons, that they have declared they would "burn their Bibles" if they should live to see the year 1843 pass without the fulfillment of his predictions.

In the work before us, Br. Dowling commences with an excellent introduction, showing the true design of prophecy, with the principles always necessary to be kept in view in its interpretation. He then states fairly and candidly Mr. Miller's theory, with the whole ground on which it rests; and next proceeds to give a lucid and faithful exposition of the several prophecies on which it depends, in their connection with history and chronology. It seems almost incredible that a man who had undertaken to expound the prophecies, and who after seventeen years study, (as Mr. Miller himself tells us,) could not discover a single error in his calculations, should have fallen into such gross absurdities and anachronisms as are here pointed out; but so it is, and it seems to us that Mr. Miller's warmest friends must admit it. And with all the rest, he has overlooked the fact, that there is an error of four years in our common era, and that the crucifixion took place in A. D. 29, (according to our present era,) instead of A. D. 33, so that, as Mr. Miller says the end of the world must come just 1810 years after the death of Christ, it follows, admitting the correctness of his figures, that the end of the world is already past, and must have happened in 1839!

But this work of Br. Dowling's is valuable not merely as a reply to Mr. Miller, but as a clear and judicious exposition of the prophecies to which reference is made; besides which, it contains a brief treatise upon the Scripture doctrine of the millennium, showing reasons for believing that we are not to expect a personal reign of Christ on earth for a thousand years, but a spiritual reign, denoting the universal prevalence of Christianity.

The work is published by G. P. Daniels, Providence, and may be obtained of Messrs. Robins & Folger, in this city.

## "Scruples."

The editor of the "Connecticut Observer" copies out brief notice of the fact that Dr. W. B. Sprague, of Albany, had so far overcome his "scruples" on a recent occasion, as to baptize a candidate by immersion, and appends the following remark:

"Our brother of the Secretary, is too young a member of the family of Christ to know our practice. Believing, that Baptism consists in the application of water to the body in the name of the Trinity, by a minister of the Gospel, Presbyterians have 'no scruples' of conscience in regard to the administration of the rite by immersion. They generally conform to this mode if it is desired by the candidate, simple, expressive and solemn; yet they do not consider it essential to a valid administration of the ordinance."

Our brother of the Observer is assured that we were perfectly aware that such were the professions of most of our Pædobaptist brethren; and therefore we said nothing about "scruples of conscience," as he will perceive by again referring to our remarks. We had allusion to "scruples" proceeding from altogether another source. Because, among the liberal professions of our brethren who differ from us, we are not "too young" to have heard them descend into pretty strong terms, upon the "indecent, indecorous, dangerous to health" &c., connected with what we consider a proper administration of the ordinance. It was probably owing to just such "scruples," that a clergyman of some celebrity, in the city of Boston, recently improved upon Cowper's poetry, in giving out the beautiful hymn to be sung, commencing as follows:

"There is a fountain filled with blood,  
Drawn from Immanuel's veins,  
And sinners plunged beneath that flood,  
Lose all their guilty stains."

In reading this, the clergyman changed the phraseology, thus:

"And sinners sprinkled from that flood."

The choir, however, being perhaps a little less "scrupulous" than the minister, sung it just as it was written, "plunged." We doubt whether the author of the hymn would have considered the change at all more "expressive, or solemn," than the original. And on the whole, altho we do not question the sincerity of our brother of the Observer, yet judging by what we have heard from the lips of some of his Pædobaptist brethren in this city, we are inclined to think that the paragraph which we have quoted above from the Observer, would have expressed their real feelings quite as well, had it just been cut short at the word "convenient."

THE BAPTIST MISSIONARY MAGAZINE for June, is received. It is occupied principally with the proceedings of the late annual meeting of the Convention and the Board, and the twenty-sixth annual report, to which we shall have occasion to refer hereafter. The receipts into the Treasury, for the month ending May 1, 1840, (including of course the sums forwarded and paid in at the anniversary in New York,) amount to \$15,609 85—besides \$5,000 received from the Am. and Foreign Bible Society, \$3,500 from the Am. Tract Society, and several boxes of clothing, books, medicines, &c.

NEW CHURCH.—A second Baptist church was constituted at Patterson, N. J., on the 22d ult. It consists of fifty-three members.

"Sermons for the Family," No. 21, &c. were received a little too late for this week.

Two or three other communications are also necessarily deferred.



## The Anniversaries.

In addition to the abstract of the Massachusetts anniversary in another part of our paper, we have just received the following interesting communication from our esteemed correspondent.

RE. CUSHMAN.—Dear Sir: The Anniversaries of the various benevolent Societies, which hold their annual meetings in Boston, are now closed. Those in connection with our own denomination have been unusually interesting. The Brethren came together from the different parts of the State, with an ardent desire that a spirit of pure devotion might pervade all their meetings. Most of them had been laboring with churches which have been favored with the special outpouring of the Spirit of God. And they brought with them to the anniversaries something of a revival spirit.

On Monday evening, was a meeting in the Federal street church, for the purpose of listening to intelligence respecting revivals, and for rendering thanksgiving and praise to God for his unparalleled goodness and mercy. The house was full to overflowing, and the meeting was one of unusual interest. At the close of the evening, the meeting adjourned to the next morning and was continued every morning until Thursday. These meetings were all well attended, and the divine influence evidently pervaded the hearts of all.

Tuesday morning, at 10 o'clock, was the Anniversary of the "Mass. Conference of Baptist Ministers." This conference comprises all the ministers of our denomination in the State. An essay was read by Br. A. Fisher, of Swansea, on the importance of simplicity in preaching the gospel of Christ. The essayist dwelt particularly upon the following points:

1. Simplicity in the subject of preaching, or in the things taught.
2. Simplicity in the manner of preaching, and
3. Simplicity in the spirit with which it was done.

The essay as a whole was good, replete with sound principles, and practical wisdom. In the evening of that day, the annual sermon was preached before the conference by Rev. John Wayland of Salem, from 2 Tim. ii: 6, "The husbandman that laboreth must be first partaker of the fruits." After some remarks upon the translation of this passage, the preacher proposed the following as the meaning of the expression in the original. It is necessary for the husbandman to labor before partaking of the fruits. He then announced his subject as follows: "Professional labor must precede professional success." The subject was discussed with much ability and effect.

On Tuesday P. M., at 3 o'clock, was held the anniversary of the "New England Sabbath School Union." The report of the year was rather an interesting document, was read by the Secretary, H. S. Washburn. It represented the state of the Union as more encouraging than at any preceding year. The directors are making an effort to have it a self-perpetuating concern; being resolved to send out no more agents for the purpose of collecting funds. Addresses were delivered by Br. R. H. Neale of Boston, S. F. Smith, of Waterville, Me., A. S. Train, of Haverhill, B. Shaw and A. Wilbur of Boston. The exercises were uncommonly interesting, and I doubt not the friends present admired the spirit as well as the language of the addresses.

On Wednesday P. M., was the anniversary of the "Northern Baptist Education Society." The report was read by the faithful and esteemed Secretary of the Society, Br. E. Thresher, exhibiting the state and prospects of this excellent Institution.

Br. John Peck, from Western N. Y., moved the acceptance of the report, and made some most interesting and excellent remarks. He gave some account of the circumstances under which he commenced the work of the ministry, which was truly affecting, and manifested a great desire that the rising ministry might be favored with the advantages of a thorough intellectual and moral training.

Br. Wm. Hague, of Providence, seconded the motion of Br. Peck, and made some valuable remarks. He alluded to the efforts which were made by the Catholics, to discipline the minds of their ministry, with reference to gaining the ascendancy in this country, and very happily illustrated his position, by an appeal to facts which came to his knowledge during his late visit to Europe.

Br. Wm. H. Shailer, of Brookline, offered the following resolution, which he sustained by some remarks:

Resolved, That this society though humble in its pretensions, is nevertheless powerful and glorious in its results.

This resolution was seconded by Br. H. G. Nott, of Boston, who also addressed the meeting. The resolution was adopted, and the exercises closed by singing and prayer.

On Thursday, P. M., at 3 o'clock, the "Massachusetts Baptist Convention" held its anniversary; at which time the report was presented by Br. Charles Train, the Secretary of the Convention. Owing to some untoward circumstances, this body has not, as it appeared from the report, acted with that efficiency the past year, which has characterized it in former years. Addresses were made by Br. T. F. Caldwell, of Roxbury, Br. J. Peck, of New York, and Br. G. Bartlett, of Illinois. The meeting was one of interest, I am informed, but as circumstances prevented me from being present all the time, I am unprepared to speak definitely of the addresses. With this meeting closed our anniversary; and upon the whole, they were decidedly the most interesting I have ever attended. Through them all, there was apparently a deep spirit of piety, and the pervading presence of God. The Brethren generally, I believe, returned to their homes, with a stronger love for each other and for God, as well as with increased confidence in our benevolent Institutions. Yours affectionately,

May 30, 1840. W. H. S.

## Ordination.

On Sabbath evening, the 31st ult., Br. STEPHEN B. PAGE was publicly ordained at Newton, Ms., to the work of the Christian ministry. The following was the order of exercises on the occasion. 1. Reading of the Scriptures and introductory prayer, by Rev. Prof. Ripley; 2. Sermon by Rev. R. H. Neale; 3. Ordaining prayer by Rev. Prof. Chase; 4. Charge by Rev. Prof. Sears; 5. Right Hand of Fellowship by Rev. W. H. Shailer; 6. Concluding prayer, by Prof. Sears.

The services were unusually interesting. Rarely does it fall to the lot of a young man to be inducted into the sacred office, by those who have so long known him, and were so well acquainted with his talents and piety as in this case. Br. Sears, who gave him the charge, alluded to the fact that Br. Page was the first person whom he baptized, and welcomed to the church, and that since his relation as pastor was dissolved, he had watched his course with great interest, and affection. Br. P. had been for some time in former days, as member of the same class, and occupying the same room with Br. Shailer, who gave him the hand of fellowship. And Brethren Chase and Ripley had both sustained to him the relation of teachers during a course of three years at the Theological Institute at Newton.

The sermon, founded on Heb. 13. 17, "For they watch for your souls as they that must give account," was good, and listened to with interest by a large audience. We hope the impression it made will not soon be effaced from the minds of those who listened to it.

## Connecticut Literary Institution.

The Committee of the Legislature, on the subject of aid to the Institution at Suffield, have reported in favor of granting the sum of \$7,000, payable on the 1st of January and 1st of July, 1841, in equal portions. In the Senate, we are glad to learn, the report has been accepted, and the resolution passed. The action of the House of Representatives upon it has not yet reached us.

## Rev. M. H. Smith.

We learn that this gentleman has finally renounced Universalism, and professes to have undergone a radical change of sentiment. He has written to several Congregational clergymen upon the subject, who, we understand, express their confidence in his sincerity. The following is from the last number of the Boston Parian:

"Our readers will recollect our recent notice of Rev. Mr. Smith's change of views. We now consider it as due in justice to Mr. S., that we should state that much pains have been taken to trace to their source the injurious rumors referred to, and so far as they have been traced, they are found to be groundless. It was hardly to be expected that one could undergo such a change of views and relations, without becoming the subject of some hard speeches and evil surmises. We understand that Mr. S. has met with the utmost frankness all questions that have been raised. And that those who are most intimately acquainted with the circumstances of the case are most decided in their convictions of the honesty and reality of his change."

Rev. WARREN COOPER has received and accepted a call to the pastoral care of the Baptist church in Pomfret.

Rev. D. C. HAYNES, late agent of the Baptist Board of Foreign Missions, has received and accepted the unanimous invitation of the First Baptist church in Middletown, to become their pastor. He is expected to enter on his new field of labor next Lord's day.

ZANESVILLE, OHIO.—A letter in the Baptist Advocate, dated Zanesville, May 18, states that about one hundred and fifty have been added by baptism to the two Baptist churches in that place, since last December.

AMERICAN ASYLUM FOR THE DEAF AND DUMB.—We have received a copy of the twenty-fourth annual report of the Directors of this institution. The number of pupils for the year ending May 16th, 1840, is 132. We are happy to learn that the Asylum, under its excellent principal, Lewis Weld, A. M., continues in a flourishing condition. "The year has been a prosperous one, and the prospects of the Institution are of the same encouraging character as heretofore. The general health of the inmates has continued as in former years, to be remarkably good, two or three instances only of serious illness having occurred. One of these, however, we regret to say, terminated fatally in July last." The report very justly remarks, that "the almost unequalled salubrity and pleasantness of our local situation, are favors for which we have ever occasion to be thankful." We trust that the present high character of this truly benevolent institution will continue to be sustained, and that the blessing of Heaven will rest upon it.

## Hartford Co. Temperance Society.

At a meeting of this Society in West Hartford, May 26th, 1840, the following resolution was adopted:—

Resolved, That it be recommended to the several local associations connected with this society, to procure lecturers to present the subject of temperance in the several school districts within their respective limits.

In many places this has already been done, and with the most gratifying results. Where the object can be accomplished by members of the society, so much the better. The more the energies of the friends of the cause, in the several towns, can be brought into active operation, the greater the prospect that it will be sustained and carried to a complete triumph. Where there are not individuals, who are willing to present the subject, persons can be procured comparatively little trouble, be procured from other places. The cause of temperance has reached a crisis where there are many and powerful adverse influences to be met and obviated; and unless its friends stand firm, and are prompted to still more vigorous effort, the tide of intemperance will roll back upon the community with fearful effect.

A motion was also made, and action upon it deferred to the next meeting to be held in Simsbury, on the 4th Tuesday in June, to alter the constitution of this society, by substituting in the third article, "intoxicating drinks" for distilled liquors. This article is in the following words:—

"The members of this society, believing that the use of distilled liquors is for persons in health not only unnecessary but hurtful, and that it is the cause of forming intemperate appetites and habits, and that while it is continued, the evils of intemperance can never be prevented—do, therefore, agree, that we will abstain from the use of distilled spirits, excepting as a medicine in case of bodily hurt or sickness—that we will not allow the use of them in our families, nor provide them for the entertainment of our friends, or for persons in our employment, and that in all suitable ways we will discountenance the use of them in the community."

It will be seen that by this article, the members of this society are pledged to abstain from and discountenance the use of distilled liquors only. A member may live up to the letter of his pledge, and yet daily be seen under the influence of intoxication. Instances have occurred in which individuals have fallen a prey to intemperance, and died of that most appalling of maladies—Delirium Tremens—who could not be suspected of a violation of their pledge. There can be no question but that the friends of temperance who framed and adopted the constitution of this society, had in view, at the time, the suppression of intemperance. They designed to wage war, not with distilled spirits, but with the monster intemperance. They had no controversy with distilled spirits only as the procuring cause of this evil. They supposed, and honestly supposed, that by securing the abandonment of the products of the distillery, they should be able to rid the community of the curse of drunkenness. They labored probably under the very prevalent mistake, that the intoxicating principle is the product of distillation. They at least supposed that little or no injury would accrue to the community from the use of fermented drinks. But experience has taught a different lesson. It is a very generally conceded point with the advocates, and with the opposers of temperance efforts, that the ravages of intemperance can never be stayed by an abandonment of distilled liquors, while the use of fermented drinks is tolerated. This has been the conviction of a very large proportion of the active members of this society, for more than five years, and the action of the society for that space of time has been invariably directed to the deepening and dissemination of this conviction. As long ago as June, 1836, the following resolutions, having been fully discussed at two successive meetings, were adopted with but one dissenting vote:

Resolved, That total abstinence from all that intoxicates, affords the only ground of hope that those who are in subjection to the habits of intemperance, will be effectually reclaimed.

Resolved, That total abstinence from all that intoxicates, affords the only ground of perfect security to those who wish to avoid the evils of intemperance in their own persons.

Resolved, That the general prevalence of total abstinence from all that intoxicates, affords the only satisfactory ground of hope that our country will ever be redeemed from the evils of intemperance.

Resolved, That the friends of temperance are bound to do whatever the exigencies of the case may require, to promote the interests of the cause.

Resolved, That the exigencies of the present time demand from the friends of temperance, total abstinence from all drinks which produce intoxication.

Resolved, therefore, That it be recommended to all the local societies, and all the friends of temperance throughout the country, to adopt the pledge of total abstinence from all liquors, which when used freely, produce intoxication.

Again, in August, 1837, it was recommended to the several local associations, to take action upon the subject of adopting the pledge of entire abstinence from all intoxicating drinks. In June, 1838, a resolution was passed, referring to the several local societies, the question as to the propriety of altering the pledge of this society, with the request that the delegates come to the next meeting, prepared to express the views of their several societies. In most places, societies have been formed on the principle of entire abstinence from all intoxicating drinks. The constitution of the county society has, however, remained unaltered. No other action has been had upon this subject, than that indicated by the resolution cited above. In the opinion of many, the time has now arrived, when the pledge of the society ought to be so altered as to harmonize with its action, from month to month. It is to be hoped that there will be a full representation of the several local societies, at the next meeting, that there may be a distinct expression of the views of the friends of temperance in every place in the county.

The meeting at West Hartford was addressed by the President, A. M. Collins, and Rev. Messrs. Lane of West Suffield, Goodman of Ohio, Hoyt of Bloomfield, and Jewett of Windsor.

D. HENNEYWAY, Secretary.

ANOTHER FIGHT.—At Washington, on Saturday last, while the members of the House of Representatives were leaving the Hall, a personal affray took place between two of them in the lobby room, near the south door. Mr. Rayner, of N. C., attacked Mr. Montgomery, of the same State, striking him with a sword cane, and breaking the cane by the blow. Mr. M. returned the blow, but the parties were soon separated without bodily harm. Shameful!—shameful!

BODY FOUND.—The body of a man, apparently about 50 years old, was found floating in the Connecticut, about a mile below this city, on Saturday. The body has not, we believe, been recognized, but is supposed to be one of the sufferers by the explosion of the steamer Greenfield, at Hadley Falls, a few days since.—*Courier*.

## CONNECTICUT LEGISLATURE.

Wednesday afternoon, May 27—Bills passed—appointing Probate Judges for District of Brooklyn, B. P. Spalding; Ashford, D. Knowlton; Canterbury, S. Paine; Windham, C. Hobart; Hampton, M. Cleveland; Thompson, J. Nichols; Pomfret, J. Williams; Plainfield, J. Easton; Killingly, Thos. Backus; Voluntown, H. Campbell; Woodstock, Theophilus B. Chandler; appointing Justices for Windham county—Joseph Eaton, county court judge; and Solomon Payne and John Payne, county commissioners, for same county—an act relating to guardians and minors.

Colebrook election case indefinitely postponed. Petitions negatived—of Wm. Wakeman and Harvey Griswold, for release from State Prison.

Thursday, May 28—Bills, &c. passed—to rebuild Zoro Bridge, over the Housatonic—appointing Elisha Stearns, Judge of county court; and Dan G. Cleveland; Thompson, J. Nichols; Pomfret, J. Williams; Plainfield, J. Easton; Killingly, Thos. Backus; Voluntown, H. Campbell; Woodstock, Theophilus B. Chandler; appointing Justices for Windham county—Joseph Eaton, county court judge; and Solomon Payne and John Payne, county commissioners, for same county—an act relating to guardians and minors.

Colebrook election case indefinitely postponed. Petitions negatived—of Wm. Wakeman and Harvey Griswold, for release from State Prison.

Friday, May 29—Bills passed—appointing Justices for Fairfield Co.—in favor of Boston Turnpike Co. Petitions granted—of A. H. Pease, \$58 42—Daniel Burr, 40.

Petitions of H. Wooding, and C. S. Buell, negatived. Petition of H. Churchill and others, re-committed to com. on New Towns.

Q. M. General's report referred to Military com. Bill providing for the registration of names, discussed and amended.

Saturday, May 30—Committees announced—on Expense of Printing Journal, &c., Bray, Bacon, Cleveland. To audit accounts of com. to repair the State House—Beard, Peck, Roberts.

Registry bill discussed at great length, further amended, and passed—yeas 130, noes 59.

Bill passed, requiring officers of electors' meetings to make triplicate returns of votes.

Petitions granted—of Green Wood Mutual Fire Insurance Co. for alteration of charter—of Geo. Peck, \$30 remuneration.

Resolutions passed—conferring certain privileges on Middletown city school society—instructing School Fund com. to inquire as to per diem pay, and expediency of continuing the office of travelling agent for school fund.

Bill authorizing towns whose list of electors shall exceed 700 to open polls at 7 A. M., 3d read.

Petitions granted—of H. Olmsted of Enfield, and Ransom Clark, to sell land—of Daniel Howard, for release from State Prison—of Minerva Lucas, for divorce—of Alex. H. Read vs. commissioning Robt. Frink—claims of George Peck, \$31 44; Cheshire 10th School District, \$10; H. H. W. reading for arresting John Horn; last claim, negatived by Senate, and Backus and Thompson appointed com. of conference.

Bill passed, incorporating Connecticut Female Institute, at Ellington.

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tucky, that no legislation on mulberry and sugar beet culture is necessary.

Monday, June 1—Petition of Harriet A. Johnson, for divorce, granted.

Petitions negatived—of James Winton, for divorce—E. Punderson, &c. to alter New Haven boundary—B. Gould, for amendment of Constitution, abolishing property qualification of voters.

Eliphalet Averill, Harvey Bissell, and Erastus Holcomb, were appointed Commissioners on the Hartford and Springfield Rail Road.

Bill passed, altering time of superior and county courts in Fairfield county.

Judiciary com. reported against altering §12 of law relating to salaries and fees; accepted.

Reports against amending constitution, so as to change the time of the Legislature's assembling, or reduce the number of members, laid on the table.

A bill for a public act concerning book debts, read third time and passed.

Judiciary com. reported in favor of the passage of a bill for the settlement of estates, which was read a second time, also against the passage of a bill for the assessment of taxes.

On motion of Mr. Brainard, of Killingly, the bill to abolish capital punishment was read a second time, and made the order of the day for Wednesday afternoon, at 2 o'clock.

Resolution reported by the State Prison Committee, appropriating \$5000 from the earnings of the prison for certain additions to it—passed.

Bill making the town of Stratford a separate Probate district—passed.

Resolutions appointing George Merrick, Judge of Hartford Co. Court, and Dudley Humphrey and Martin Kellogg, County Commissioners—passed.

The following persons were appointed Judges of Probate, viz: For the district of Hartford, Seth Terry; Berlin, Joseph Wright; Bristol, Tracy Peck; Burlington, Elisha Hotchkiss; Enfield, Aboliah Johnson; Farmington, Egbert Cowles; Simsbury, John O. Pettibone; Hartford, Wm. Selby; Granby, Thomas G. Holcomb; East Windsor, William Barnes; Southington, Stephen Walkley; Suffield, Luther Loomis.

Mr. Catlin, from the com. appointed to inquire when the Legislature could adjourn, stated that a majority of the committee supposed they might on Friday noon.

Tuesday, June 2.—A bill concerning promissory notes, read third time and passed.

On motion of Mr. Woodruff, the report of the State Prison com. was resumed, with the resolution reported by them, giving \$5000 to each of the counties which will erect a county prison on the penitentiary plan.

After considerable debate, and negativing an amendment of Mr. White's, the resolution was passed.

Report of the Bank com. to whom was referred the report of the Bank commissioners, accompanied by a bill for a public act, was read twice and 500 copies ordered printed.

Resolutions appointing Ansel Sterling, Judge of Litchfield County Court, and John Boyd and William Bebee county Commissioners—passed.

The following gentlemen were appointed Judges of Probate, viz: For district of Litchfield, Ralph G. Camp; Woodbury, Nathaniel R. Smith; Barkhamsted, Jesse Ives; Harwinton, Abijah Cadis; New Hartford, Roger H. Mills; Kent, Nath'l P. Perry; New Milford, Nathaniel Perry; Norfolk, Michael F. Mills; Plymouth, Calvin Butler; Washington, Daniel B. Brinsmade; Watertown, Holbrook Curtis; Winchester, Gideon Hall, Jr.; Sharon, Charles F. Sedgwick.

The bill appointing Justices of Peace for Litchfield county, passed.

The divorce com. reported adversely, on petition of Luzon Warner against his wife, for a divorce. The minority of the committee also made a statement of facts in the case. A long discussion followed, and the report of the committee accepted.

The order of the day, which was the consideration of the bill for the relief of honest and insolvent debtors, with the amendments which had been proposed to it, was then announced.

The amendment to the amendment, being first under consideration, was, to erase the time named in the proviso, viz. July 4, 1837, at which time the amendment was to take effect, and insert, so as to leave the naked question of entire abolition for imprisonment for debt.

The question upon erasing the proviso, was taken and lost. The question then recurred upon the amendment of Mr. Foster. The debate which arose on this question, continued till past 6 o'clock, during which the House adjourned.

The Tennessee Sentinel says that in an affray between the Rev. Wm. Brownlow and Col. L. C. Haynes, in the streets of Jonesborough, the former was shot in the thigh. The cause of the affray is not stated.

There are 12,000,000 barrels of flour consumed yearly in the United States, which at \$5 a barrel, amounts to \$60,000,000.

The Quebec Mercury states that the emigration from Ireland this year will be immense, and that all the ships about to leave for Quebec, are actually crowded with passengers.

SPRINGFIELD.—A census has just been taken—and the present number of inhabitants in Springfield exceeds 11,000.

FIRE.—A fire occurred at Ithaca, N. Y., on the 28th ult., which destroyed buildings and property to the amount of between 60 and \$70,000.

"I hold," says a western editor, with dignified emphasis, "I hold it as a self-evident principle, that no man should take a newspaper three consecutive years, without at least making an apology to the editor for not paying for it."

## MARRIED.

In this city, on the 26th ult. by Rev. Mr. Burgess, Mr. Edmund B. Hull, of Sandfield, Mass., to Miss Emeline Dean, daughter of Lot Dean, Esq. of this city.

In this town, on the 3d inst. by Rev. Mr. Burgess, Mr. Walter Kenney, to Miss Mary Jennet, daughter of Capt. J. Goodwin.

At Newton, Mass., by Rev. Professor Sears, Rev. Stephen B. Page, to Miss Emily A. Langley, daughter of S. Langley, Esq.

At Catskill, N. Y., on the 25th ult. by Rev. B. Hoff, Mr. William Savage, of this city, to Miss Ann C., daughter of Dr. John P. Newkirk, of the former place.

At Bloomfield, on the 20th ult. by Rev. Mr. Everest, Mr. Isaac Beckwith, of New Hartford, to Miss Laura C. Shepard, of the former place.

## DIED.

In this city, on the morning of the 4th inst. after a short illness, Deacon Aaron Colton, in the 82nd year of his age. Funeral this afternoon, at 3 o'clock, from his residence, 20 Temple street.

At East Hartford, on the 29th ult. Mr. Rodolphus Bidwell, in the 85th year of his age.

At Scotland village, East Hartford, on the 25th ult. by being smothered in bed, Henry W., aged 17 months, son of Jacob W. George.

At Agawam, Mass., May 18th, Miss Mary J. Pease, daughter of widow Joel Pease, formerly of Suffield, Ct., aged 26.

Receipts for the week ending June 3. W. Wallace, 3 50; B. Remington, 1 00; J. B. Cook, 2 00; M. Williams, 1 75; S. Barrows, Jr., 2 00; L. B. Ward, 4 00; G. O. Sumner, 2 00; E. G. Moore, 2 00; W. Reid, 2 00; W. C. Clark, 2 00.

NOTICE.—The Connecticut Baptist Convention will meet at the Baptist meeting-house in Essex, on Tuesday, the 9th of June, at 3 o'clock, P. M.

R. JENNINGS, Sec. pro tem.

NOTICE.—The Board of the Connecticut Baptist Convention will meet at the conference-room of the Baptist Church in Essex, on Tuesday, the 9th of June, at 1 o'clock, P. M. Every member of the Board is requested to be present at the hour appointed.

R. JENNINGS, Sec. pro tem.

NOTICE.—The eleventh annual meeting of the Conn. Branch of the Baptist General Tract Society will be held at Essex, on Wednesday, the 10th day of June. There will be a meeting of the Board on Tuesday, the 9th, at 6 o'clock, P. M.

JAMES M. STICKNEY, Secretary.

NOTICE.—The eleventh anniversary of the Connecticut Baptist Sabbath School Society will be held in the Baptist meeting-house in Essex, immediately after the anniversary of the Conn. Bap. Ed. Society. B. Cook, Jr., Secretary.

Willimantic, June 1, 1840.

NOTICE.—The Board of the Conn. Baptist Sabbath School Society are requested to meet in the vestry of the Baptist church in Essex, on the 10th day of June, at 8 o'clock, A. M.

Willimantic, June 1, 1840.

NOTICE.—A meeting of the Trustees of the Connecticut Literary Institution will be held at Essex, on Wednesday, the 10th day of June, at 8 o'clock, A. M.

ALBERT DAY, President.

NOTICE.—The Connecticut Baptist Education Society will meet according to the provision of its Constitution, at the Baptist meeting-house in Essex, during the session of the Connecticut Baptist Convention, which will meet on Tuesday, the 9th day of June, at 3 o'clock, P. M.

H. WOOSTER, Secretary.

NOTICE.—The Board of the Connecticut Baptist Education Society will meet at the conference-house of the Baptist Church, Essex, on Tuesday, the 9th of June, at 11 o'clock, A. M.

H. WOOSTER, Secretary.

NOTICE.—The next anniversary of the Stonington Union Association is appointed to be held on the 3rd Wednesday (instead of Wednesday following the 3rd Sabbath) of June, at ten o'clock, A. M., at Preston City—L. R. Steward, preacher—P. Brockett, Substitute. The churches are especially requested to mention in their letters the Statistics of their Sunday Schools and Bible classes, and such remarks as are interesting: also the amount contributed towards the various benevolent operations of the day, and what has been expended upon houses of worship, &c. during the year past.

ERASTUS DENISON, Clerk.

SUSSEX BAPTIST ASSOCIATION.—The Seventh Anniversary of the Sussex Baptist Association will be held in the Meeting-house of the Hamburg Baptist Church, Sussex county, N. J., on Wednesday, the 24th day of June next. Brother C. Brinkerhoff is expected to preach the introductory sermon, at 10 o'clock, A. M.

T. C. TEASDALE, Cor. Sec.

New Haven, May 4, 1840.

Connecticut Literary Institution.

THE Summer Term of this Institution will commence on Wednesday, the 3d day of June next. May 29, 1840.

Christian Review.

THE first number of the 5th volume of the Christian Review is received at this agency, and is now ready for delivery to subscribers.

ROBINS & FOLGER.

Memoir of Rev. Luther Rice.

BY JAMES B. TAYLOR.

EVER since the death of this distinguished individual, a strong wish has been expressed in different parts of our country, that a faithful biography might be prepared for publication. This duty having devolved on the author, by resolution of the Trustees of the Columbian College, D. C., the work will be issued from the press with the least possible delay. It will be published in duodecimo form, on good paper, and with neat, substantial binding. As the copy right will be secured to the Trustees of the Columbian College, it is



## POETRY.

## Sabbath Evening.

BY GEORGE D. PRENTICE.  
How calmly sinks the parting sun!  
Yet twilight lingers still,  
And beautiful as dreams of Heaven  
It slumbers on the hill;  
Earth sleeps, with all her glorious things,  
Beneath the Holy Spirit's wings,  
And, rendering back the hues above,  
Seems resting in a trance of Love.  
Round yonder rocks the forest-trees  
In shadowy groups recline,  
Like nuns at evening bowed in prayer,  
Around their holy shrine;  
And through their leaves the night-winds blow  
So calm and still—their music low  
Seems the mysterious voice of prayer,  
Soft-echoed on the evening air.  
And yonder western throng of clouds,  
Retiring from the sky,  
So calmly move, so softly glow,  
They seem to fancy's eye  
Bright creatures of a better sphere  
Come down at noon to worship here,  
And from their sacrifice of love  
Returning to their home above.  
The blue isles of the golden sea,  
The night arch floating high,  
The flowers that gaze upon the heavens,  
The bright streams leaping by,  
Are living with Religion—deep  
On earth and sea its glories sleep,  
And mingle with the starlight rays  
Like the soft light of parted days.  
The spirit of the holy eve  
Comes through the silent air,  
To feeling's hidden spring, and wakes  
A gush of music there!  
And the far depths of ether beam  
So passing fair we almost dream  
That we can rise and wander through  
Their open paths of trackless blue.  
Each soul is filled with glorious dreams,  
Each pulse is beating wild,  
And thought is soaring to the shrine  
Of glory undefiled!  
And holy aspirations start  
Like blessed Angels from the heart,  
And bind—for earth's dark ties are riven—  
Our spirits to the gate of heaven.

## MISCELLANEOUS.

From the N. Y. Christian Messenger.

## Leaves of Antiquity;

Translated from the German of Herder, by Mrs. M. C. Sawyer.

## THE CONQUEROR OF THE WORLD.

In the remotest India, Alexander the Great once came to a stream of Paradise. He drank of its invigorating waters, and was refreshed. He bathed his face therein, and his youth appeared renewed. He followed the stream through distant and lonely deserts, and reached at last the gate of Paradise—"Open to me," he exclaimed, "for I am the Conqueror of the World, the King of the Earth!" But the answer came back, "Vain man, thou art stained with blood! This is the gate of Holiness, through which none but the just may enter!"

"Give me, then," exclaimed the King, "at least a memorial that I have been here."—They gave him a death-skull.

Unwillingly he received it; and the skull became constantly heavier and heavier, until he could no longer carry it, and at last all the gold of his conquests, and all the treasures of Persia and the Indies could not outweigh it. Filled with dismay he called a sage and inquired of him what it meant. "That human head is thyself!" answered the sage.—"So long as thine eyes stand open, thou canst never become sated with gold and silver; but behold! I will now scatter dust upon the skull, and will cover it with a handful of earth: the deathskull will then become light like any other." He did so, and it was as he had said. And soon was the prophecy fulfilled. Alexander returned back with his hosts, and died in Babel. His kingdom was dismembered, and the Conqueror's head lay low like any other head.

## THE DAY BEFORE DEATH.

A wise man has said: "Repent thee, a day before thy death." Which is this day, and who knows when he shall die?

A King invited his subjects to a great feast, but told them not the hour when the feast would be ready. The prudent adorned themselves and made ready, for they said—"Nothing ever fails in the King's house—any moment the feast may be prepared to which we shall be called." But the foolish among the servants gave themselves up to amusements, saying, "It is yet long, and before the call comes, we shall have time enough to dress and prepare ourselves."

Suddenly the cry was heard; and those who had adorned themselves went in to the feast, but the foolish were sent back. They had robbed themselves of the honor of being participants. Solomon says, "Let thy garments be always white!" Let thy death-garments be also white. Prepare thee, and clothe thyself in time daily. Be wise a day before thy death.

## THE EARLY DEAD.

Early one morning a maiden went into her garden to gather herself a garland of beautiful roses. She found them all yet in the bud, closed or half-closed—fragrant cups for the morning-dew. "I will not break you yet," said the maiden.—"The sun shall first open you: then will your beauty be more radiant, and your fragrance more delightful."  
She came at mid-day, and lo, the beautiful roses were eaten by the worm, bowed down by the rays of the sun, pale and withered.—The maiden wept over her folly, and the next morning her garland was gathered early.

His dearest children God often calls early from this life, ere the sun has pierced them, or the worm has marred their beauty.

When a saint comes to die, his greatest grief is, that he hath done no more for God; and his greatest joy is, that God hath done so much for him.

From the N. Y. Observer.

## Equality of the Sexes.

"Are the abilities of the sexes equal?" This famous Lyceum question, upon which so many wits have been sharpened and so many lances shivered, I do not propose to discuss. I should as soon think of debating the abstract question, which is most valuable, a piece of satin, or a piece of broadcloth? It depends entirely upon the use which is to be made of it. Do you want a gentleman's coat or a lady's dress? Answer me that, and I will tell you at once which is the most valuable. Which is worth the most, a ton of Russia iron, or a block of the finest marble? The iron, certainly, if you want it for a steam-engine, and the marble as certainly, if you want to chisel out a Cyprian Venus, or a Belvidere Apollo. Nothing in the world would be easier than to prove the abilities of the sexes are not equal; and it is just as easy, in my apprehension, to take either side of the question, and prove the mental superiority of one to the other. Their minds like their bodies, are cast in different moulds, and designed by the Creator for widely different spheres of action and influence. Man is decidedly superior, in his own appropriate sphere, and woman in hers. Let man till the ground, swing the sledge hammer, build and navigate the ships, dig the canals, construct the railroads, fill the learned professions, cultivate the abstruse sciences, make, expound, and execute the laws—in a word, let him take upon himself all the hardest and roughest bodily and mental toil, but let the woman take care of his house, welcome with her sweetest smile his return from the field or the hall of high debate, smooth his care-worn brow with her soft hand, and preside as the acknowledged mistress of every heart in the domestic circle.—Let her polish the roughness of his sterner nature, rein his impetuosity with the silken thread of love, when it would carry him too far, and pillow his despondency when bitter adversities come over and threaten to crush him.

"Who can find a virtuous woman, for her price is above rubies. The heart of her husband doth safely trust in her, so that he shall have no need of spoil. She will do him good and not evil, all the days of her life. She seeketh wool and flax, and worketh willingly with her hands. She stretcheth out her hands to the poor; yea, she reacheth forth her hands to the needy. She is not afraid of the snow for her household, for her household are clothed with scarlet. She maketh herself coverings of tapestry, her clothing is silk and purple. Her husband is known in the gates, when he sitteth among the elders of the land.—She maketh fine linen and selleth it; and delivereth girdles to the merchant. Strength and honor are her clothing, and she shall rejoice in the time to come. She openeth her mouth with wisdom, and in her tongue is the law of kindness. She looketh well to the ways of her household, and eateth not the bread of idleness. Her children rise up and call her blessed, her husband also, and he praiseth her. Many daughters have done virtuously, but thou excellest them all. Favor is deceitful, and beauty is vain, but a woman that feareth the Lord, she shall be praised."—Was there ever so beautiful a picture drawn of female virtue, honor and loveliness? But no woman can be thus enthroned, and loved, and admired, without education; and to give them that rank and influence which belong to them in society, females ought to be as well educated as males. Take the women of any generation you please, and they do more to elevate or depress the character of the next age, than the man.—Dr. Humphrey.

This is good doctrine—but as for the latest "reformed" notions of women's rights—turning them into public lecturers and debaters—putting them on committees with men in large public meetings, &c. &c.—they are altogether out of place. We should as soon think of constructing the wheels and cranks of a steam-engine of such a block of fine marble as above alluded to. Only "carry out the principle," and the marble would be first soiled and spattered, and then "smashed," and just so in the other case.—Women's rights! It is women's wrongs, the whole of it.

## The Drunkard's House.

On the side of a bleak and barren hill, stands a miserable house, or rather hovel. It attracts the attention of a stranger, by its ruinous condition and the pale, sickly, wretched children which shiver at the door. It is the home of a DRUNKARD! Did you ever consider what is to be seen, almost every night inside that house? Come with me and see—  
"The door, hanging by a single hinge, opens creakingly, and the cold, empty, miserable room, looks even more wretched than you had expected. The sickly, worn out wife is trying in vain from former remnants, to make out some food for herself and her half starved children. They sit around the room, or hover over the embers, in a half stupor. They do not cry, the extreme of misery is silent; and these wretched ones are beyond tears. The mother is hurrying through her work to get them away from an approaching danger.—What is that danger which she does not dare they should meet? Why, their father is coming home. If it was a storm of thunder and lightning, or if it was a midnight thief, she would gather her children around her, and they would feel safer and happier together.—But their father is coming home, and she sends her children away. She hides her babe in the most secret place she can find—a thin shivering boy spreads over himself the scanty covering which is all that is left, and draws himself up as if he were trying to shrink away from the cold, and perhaps a girl, by a choice of miseries, has pleaded for permission to stay with her mother.  
"All this however, is the mere beginning, the preparation for the scene of real misery, which the return of this abandoned father and husband is to bring. He is a drunkard! But here I must stop; for if I were to describe the scene just as it is actually exhibited in thousands and ten thousands of families, all over England and America every night, my readers would lay down the book, sick at heart, at the contemplation of the guilt and misery of man."—Abbott's Corner Stone.

The art of satisfying our desires lies not in indulging, but in suppressing them.

DO AS YOU WOULD BE DONE UNTO.—The horse of a pious man living in Massachusetts, happening to stray into the road, a neighbor of the man who owned the horse put him into the pound. Meeting the owner soon after, he told what he had done; and "and if I catch him in the road again," said he, "I'll do it again."—"Neighbor," replied the other, "not long since I looked out of my window in the night, and saw your cattle in my meadow, and I drove them out, and shut them in your yard; and I'll do it again." Struck with the reply, the man liberated the horse from the pound, and paid the charges himself. "A soft answer turneth away wrath."

MATTHEW v. 34: Take therefore no thought for the morrow.

Be not torn to pieces by cares about the future; let them not, like raging fevers, distract the mind. Otherwise you bring the evils of tomorrow upon to-day, and thus render the duties of to-day wholly unserviceable to the evils of tomorrow.—Flavel.

## New Series of School Books.

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Hall's series of Reading Books—comprising first, the "READER'S GUIDE," designed for High Schools and Academies, stereotype edition. In the preparation of this work, no pains have been spared by the author to render it a desideratum to both teachers and pupils; and from the known talents, and long experience of Mr. Hall as a teacher of youth, the publishers think the "Reader's Guide" cannot fail of being a useful and popular work. This work has received the decided approval and recommendation of gentlemen of the first standing as teachers of youth; among whom are Herman Humphrey, D. D., President of Amherst College; Professor Emerson, of Andover; Professors Holland and Stuart, of Washington College; J. P. Brace, of Hartford Female Seminary; Rev. Jonathan Goings, D. D., President of Granville College, Ohio; Elijah Slack, late President of Cincinnati College, Ohio.  
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The above series of school books are sold by the publishers in Hartford—and by booksellers generally both in and out of the State. Parents, Teachers and Committees are invited to examine these books. Robins & Folger also offer for sale an extensive assortment of School and Miscellaneous Books on the most accommodating terms. [MARCH 27]

## A History of Baptism,

From both the Inspired and Uninspired Writings.

BY ISAAC TAYLOR HINTON.

NUMEROUS indeed are the Treatises which have issued from the Press on the subject of Baptism; and greatly has the cause of Truth been promoted by the successive efforts not only of its advocates but of its opponents. There still, however, exists a frequent and extensive demand for a work which, without being too voluminous, expensive, or critical, for general reading, may supply every member of our churches, and every mind willing to know the truth, with a well authenticated and comprehensive view of all the FACTS relating to the subject of Baptism, which have existed not only during the times of the Apostles, but through the whole course of the history both of the true and apostate churches.  
Such a volume the writer has long desired, and long expected to see from the pen of some able advocate of truth; and a similar desire existing in the minds of the brethren with whom it is his happiness more immediately to associate, they have seen fit, when assembled as the Baptist Convention of the State of Illinois, to adopt the following resolution:—"That this Convention request Elder ISAAC T. HINTON to write and publish a work on the History of Baptism."

Having, through the instrumentality of his brother in London, procured such works as are (in his opinion, and that of Dr. MURCH, President of Stepey College) necessary for the full elucidation of the subject, he now ventures to prosecute the undertaking, relying on the kind co-operation of his brethren throughout the United States, to give efficiency to the effort, and on their prayers that it may promote the cause of truth and of God.

The author designs to avail himself (for his own satisfaction and that of the Denomination) of the kindness of the Professors both at NEWTON and HAMILTON, by submitting the manuscript to their inspection, enriching it from their suggestions, and from any works which the libraries of these Institutions may contain, which the author does not already possess.

The following analysis of the work will give some general idea of its plan:—  
I. Introductory.—On the importance of a thorough historical investigation of controverted subjects.—  
II. Meaning of the term. III. Testimony of the Evangelists. IV. Testimony from the Acts. V. Testimony from the Epistles. VI. Passages relating to Circumcision; Jewish Proselyte Baptism, &c. VI. Church History.—The Mode. VII. Church History.—The Subject. VIII. Church History.—The Doctrines which preceded and introduced Infant Baptism. IX. Church History.—Infant Communion; and the ceremonies which attended Infant Baptism in the early and middle Ages. X. Church History.—Infant Baptism of Modern Churches essentially different from that of the Fathers. XI. Philosophy of Baptism; or the moral tendency of Infant and Believer's Baptism compared.

It will be perceived that it is designed this volume shall contain not only ample proof that both immersion and faith are essential to Christian baptism, from the term itself, and from the testimony of the inspired writers; but a sufficiently copious selection of extracts from the writings of the Fathers, and other documents of ecclesiastical history, as shall satisfy the mind of every candid enquirer as to the causes which operated to introduce infant baptism, and subsequently sprinkling into the churches; and a view of the doctrinal errors on which it was originally based. It is hoped such a work may contribute in some measure, at least, to the advancement of the kingdom of Christ in the world, for it is descriptive of that glorious era, that "knowledge shall be increased."

The work will be published in 12mo. not less than 300 pages; the paper and typographical execution, as well as size, will resemble "King's Memoir of Boardman." It will be printed at one of the first offices in New York or Boston. The price will be One Dollar, to be paid at the time of subscribing, to any authorized agent, who will be responsible to the subscriber for the delivery of the work.

It is intended that the work shall go to press on the first day of July, and be ready for delivery by the first of August.

As many copies will be printed as shall have been subscribed and paid for to the author, or any agent appointed by him, by the tenth day of June next. Receipts entitling the person subscribing to a copy of the work will be given by all authorized agents.

The author will immediately send forms of receipts to those of his brethren in the ministry with whom he is directly or indirectly acquainted; and will feel obliged by receiving applications from others.

The Editors of all the Baptist Periodicals in the United States and Canada are requested to act as general agents in the States in which their Papers circulate; and to appoint Ministers and others as local agents. Forms of receipt will be sent to them, from which they may print as many as they may deem necessary for local agents.

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## The Baptist Library.

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ARGUMENTATIVE.—Booth's Pædobaptism examined; Gale's reply to Wall; Inne's Conversations on Baptism; Ryland's Candid statement; Westlake's General View; Gibb's Defence of the Baptists; Carson's reply to Ewing; Cox's Review of Dwight; Fuller on Communion; Judson's Sermons; Pengilly's Scripture guide to Baptism; Booth's Vindication of the Baptists from the charge of Bigotry; Gill's Tracts; Taylor's Tracts; Wilson's Scripture Manual; The Baptism, or the Little Inquirer, by Wilson Jewell.

BIOGRAPHICAL.—This division will embrace the COMPLETE MEMOIRS of Fuller, Hall, Pearce, Bunyan, Roland, Stoughton, Boardman, Carey, Mrs. Judson, Mrs. Malcom, &c. &c., besides SEVERAL HUNDRED SKETCHES, which will be selected from various sources.

MISCELLANEOUS.—Under this head will be embraced a collection of all the valuable fugitive pieces to be found; together with such NEW WORKS as may appear in future.

Last, though not least, the PRACTICAL and DOCTRINAL department will comprise such works as, The Pilgrim's Progress, The Holy War, The Travels of True Godliness, The Gospel of John Witness, Booth's Reign of Grace, Booth's Glad Tidings to Perishing Sinners, &c. &c.

Catalogue of Works planned to be published in the next quarterly volume of the Baptist Library.

Westlake's General View of Baptism. Our reader will be able to form an estimate of this work from the portion of it already published.

History of the Baptists in New England, A.D. By Isaac Backus. Mr. Benedict, the historian, remarks concerning this history—"His (Mr. Backus') historical works contain a vast fund of materials of the utmost importance towards a history of our denomination."

Conversations on strict and mixed Communion, by J. G. Fuller. No Baptist can read this work without admiring it. It is a masterly performance.

Pædobaptism Examined. By Abraham Booth. "As a controversial work it is without parallel. It should be reprinted."

An Examination of President Dwight's discourses on Baptism. By F. L. Cox, LL.D., of London. A pertinent exposure of modern sophistry.

A Scripture Guide to Baptism. By R. Pengilly. Contains every passage of Scripture upon the subject of Baptism, with brief, but judicious comments, and much other valuable matter. It has passed through nine editions in England, and several in this country.

A Vindication of the Baptists from the charge of Bigotry. By Abraham Booth. "A most valuable treatise. Ought to be studied much, especially by young disciples."

The Watery War. By John of Enon. This is a Poem, and was designed as an exposure of the absurdity of the Pædobaptist mode of reasoning.

Wilson's Scripture Manual. "Describes the process of conviction in the mind of an inquirer. Scriptural and conclusive. Perhaps the most useful of its kind and size."

Biographical Sketches, of the following characters, and others.—John Asplund, Isaac Backus, Elijah Baker, Robert Carter, Esq., James Chiles, Joseph Cook, Lemuel Covell, Elijah Craig, Morgan Edwards, Benjamin Foster, Daniel Fritstoe, John Gano, Oliver Hart, Samuel Harris, Dutton Lane, Lewis Lunsford, James Manning, Richard Major, Daniel Marshall, Eliakim Marshall, Silas Mercers, Joshua Morse, Joseph Reese, Shubael Starnes, Samuel Stillman, Gardner Thurston, Jeremiah Walker, Saunders Walker, John Walker, Wm. Webber, Peter Werden, John Williams.

In addition to the above, we design, in case our subscription list shall warrant it, to embellish our columns with appropriate and well executed engravings.

We may also state that we shall maintain a correspondence with those brethren who are qualified by their extensive information, to aid us in the important undertaking. For the judicious counsel some valuable brethren have already favored us with, we feel grateful, and we doubt not we shall find many others who will be disposed to give us such results of their experience and reading as will tend to perfect our plan.

Permit us now dear brother or sister, father or mother, in Israel, who shall read this prospectus, to ask, will you patronize this undertaking? We make our appeal to individuals. Confident we are that the public sentiment of our beloved denomination will bid us God speed. But we ask every parent, every young disciple, every Baptist minister, every Baptist, every person friendly to Baptist sentiments, will you contribute your mite, to sustain this enterprise, at the same time that you will hereby confer incalculable benefits upon yours, your family and your posterity? To your personal efforts, under God, we expect to be indebted for the future progress we hope to make in this work.

From the Rev. B. T. Welch, D. D.

ALBANY, March 24, 1840.  
I have received and examined with great pleasure, the first No. of the Baptist Library, with your prospectus, announcing the design of its publication; and most sincerely do I hope that your enterprise will be sanctioned by the smiles of the great Head of the Church, and rendered eminently successful. I have long regarded a re-print of the standard works of our denomination as an object of very great importance. Your prospectus is the more gratifying, as it proposes to open those mines in a form that will render their treasures accessible to all who are capable of appreciating their value. There are but few if any

among our people who cannot avail themselves of the opportunity you present, to furnish their book cases with the most valuable theological works extant, and publication will be greeted with the favor of the churches, and be liberally supported by their patrons. B. T. WELCH, Pastor of Pearl St. Bap. Chh. Albany. I cheerfully concur in the above.

J. L. HODGE, Pastor of Green St. Chh. Albany.

Those who desire it can have the BAPTIST LIBRARY delivered to them, every 6 months, neatly bound, in Boards, with leather backs, and gilt lettering, at an advance of ONE DOLLAR per year on save the postage, (39 cents.), the extra cost, for this, we must have as many as 15 subscribers in a scripions in this vicinity.

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Mr. Mitchell, as a Map Publisher and Geographer, without pretensions to perfection, stands second to no one in this country. Being exclusively devoted to his profession, with an extensive correspondence, he is enabled to "keep up with the events not only of the age, but of the day," thereby giving him a distinguished claim, as standard authority in this department—a desideratum in order to produce uniformity of study, consequently the classification of Scholars and their advancement in the pursuit of education.

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